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A
S E R M O N

PREACHED BEFORE THE
G O V E R N O R S

OF

ADDENBROOKE'S HOSPITAL,

ON THURSDAY, JUNE 28, 1770,

IN

GREAT ST. MARY'S CHURCH, CAMBRIDGE.

By SAMUEL HALLIFAX, LL.D.

THE KING'S PROFESSOR OF CIVIL LAW IN THE UNIVERSITY OF CAMBRIDGE.

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M. DCC. LXXI.

SEYMOUR

THE ABOVE REPORTS ARE

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ADDENDUMS TO THE

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TO THE RIGHT HONOURABLE

P H I L I P,

E A R L O F *H A R D W I C K E,*

P R E S I D E N T,

A N D T H E

G O V E R N O R S

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A D D E N B R O O K E ' S H O S P I T A L,

T H I S S E R M O N,

P U B L I S H E D A T T H E R E Q U E S T

O F A G E N E R A L C O U R T O F G O V E R N O R S,

I S H U M B L Y I N S C R I B E D,

B Y

T H E P R E A C H E R.

TO THE RIGHT HONORABLE

THE VICE

CHANCELLOR

OF THE

AND THE

COURT OF

OF

ADJUTANT GENERAL

THIS 2 E R M O N

RECEIVED AT THE

OF A GENERAL COURT OF GOVERNORS

IS HUMBLY REQUESTED

THE PRESIDENT

A

S E R M O N, &c.

M A T T H. xxv. 40.

Verily I say unto you, Inasmuch as ye have done it unto One of the Least of these my Brethren, ye have done it unto Me.

NO subject is more worthy of our serious and habitual consideration, or more likely to be attended with beneficial effects upon our practice, than the coming of our Lord to Judgment. Do but imagine yourselves to be present, as indeed you will, *when the Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire,* and shall sit upon the throne of his glory;† and all mankind, small and great,‡ shall rise again from their graves, and stand, naked and on a level, before his impartial bar, expecting their final sentence from his mouth, which*
will

* 2 Theff. i. 7, 8. † Matth. xxv. 31. ‡ Rev. xx. 12.

will consign them to a state of happiness or misery that will never end: figure to yourselves *the Judge of all*,* amidst this distress of nature and the ruin of a falling world, separating the righteous from the wicked, condescending to acknowledge and accept the former, and to welcome them, in the presence of Angels and of Men, with those ravishing words, *Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me: Verily I say unto you, Inasmuch as ye have done it unto One of the Least of these my Brethren, ye have done it unto Me: †* imagine yourselves, I say, to be Spectators of such a Scene, and Witnesses to such awful circumstances, which will one day be indeed your own: and you will *feel* the force and meaning of the words of the text, you will apprehend the superior dignity and excellence of charity to your fellow-creatures, you will be possessed at once of the whole merit and importance of that *labour of love* ‡ I am now to recommend to you, in a manner beyond the power of *words* to describe or communicate.

Humanity, Prudence, Religion, concur to enforce the duty of Charity on our minds: but the grand
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* Heb. xii. 23.
‡ 1 Thess. i. 3.

† Matth. xxv. 34, 35, 36, 40.

and powerful motive, which ought most to affect us, as we are Christians, is the peculiar relation, which the distressed and miserable are said in Scripture to bear to Christ. The poor belong to Christ's own family; they *are members of his body, of his flesh, and of his bones*; * *for which cause he is not ashamed to call them Brethren.*† Nature prompts us to sigh for the afflicted, and forces us to feel for the infirmities of our fellow-creatures: but Grace carries our views from them to Christ, and teaches us to consider the Redeemer himself as suffering in all the sufferings of his followers. Like them, and more than they, he once disdained not to undergo a life of sorrow and a death of anguish, for our sakes; and though now exalted to the highest heavens, he still sympathizes with his faithful servants here below, and *constraineth us*, by the example of his own love, ‡ *to minister comfort and consolation to his distressed Brethren, for whom he died.* || It is this regard to Christ, which constitutes the very root and principle of Christian charity; it is this, which consecrates our alms and oblations, and turns them, from instances of kindness to men, into acts of piety to God, and of gratitude to our Redeemer: thus refined and sanctified by Religion, they throw a lustre on it and on themselves; and, in the language of the wise King, appear *like apples of gold in pictures of silver.* §

Since

* Ephes. v. 30.

† Heb. ii. 11.

‡ 2 Cor. v. 14.

|| Rom. xiv. 10, 15.

§ Prov. xxv. 11.

Since then the virtue of Charity *is in the sight of God of great price*, * since it is intimately connected with the most sublime and leading parts of our Religion, and since the performance or neglect of this duty will be the rule, by which our actions will chiefly be tried at the day of judgment; one of the first cares, that ought to employ a charitable man, should be, How his liberality may best and most profitably be disposed. And were Charity herself to search, who were the properest objects of her bounty, as well as the most effectual manner of relieving them; she could not find *a more excellent way* † of executing her own benevolent purposes with regard to both, than by promoting and encouraging Institutions of the same nature with that, which now implores your protection.

Among the many calamities incident to humanity, Pain and Sickness are the most distressful. Other evils we may escape; or when they arrive, if they admit not of removal or relief, we may, by reason and reflection, reconcile ourselves to them and to our condition. But from the Disorders and Accidents of the body, neither sex nor age, neither wealth nor wisdom can secure us: when visited by these ministers of avenging heaven, we are no longer at liberty to divert our attention to other objects, our whole mind is taken up with the present painful sensation, and no continuance of the dis-

* 1 Pet. iii. 4.

† 1 Cor. xii. 31.

disease is able to blunt the quickness and sharpness of our feelings. Even with the advantages of the most perfect temperance, we are still liable to the casualties of Wounds and Fractures, and besides these, the Maladies, to which the human constitution is subject, are so multiform and various, whether arising from the inclemencies of the elements, the unhealthy employments of the artificer, the sedentary occupations of the studious, or the original infirmity of an ill-formed body, as to afford matter of difficulty for the learned Physician to distinguish them by different names. For most of these accidents, and for many of these diseases, the goodness of God hath mercifully provided Remedies: But Remedies themselves, if not skilfully applied, produce new disorders; with the most cautious application, their success is doubtful; and even where they are most effectual, they often serve but to protract a miserable life, and to render our dying agonies more lingering and painful.

If Sickness in itself be so afflictive, what an accession of misery must it receive, when it is accompanied with Want and Penury? Poverty alone is not a state of suffering: Health and Strength, which by the peculiar disposition of Providence are the usual lot of the contented poor, enable them not only to supply the wants, but to enjoy the most valuable of the conveniences of life: But Poverty, joined with Sickness, presses hard indeed. Here the
cup

cup of adversity is full and flowing; and the gall, with which it is charged, is unmixed and pure. The two evils, thus combined, mutually encrease and aggravate each other: Poverty, oppressed by Sickness, is on a sudden deprived of those means of subsistence, which its health and labour enabled it to provide; and Sickness, associated with Poverty, is cut off from all the comforts, which help to soften *the bed of languishing*, * and make its pains supportable. Suppose the illness confined to the inferior members of a poor family, it is seldom that the rest have time or money to attend them properly: but if either of the principals be disabled, the whole business by which all were maintained, stands still; pain of body, and depression of mind, added perhaps to the load of increasing debts, fill up the measure of the parent's woe; till, after long resisting the violence of his calamities, he sinks under their accumulated weight, and leaves behind him a family, involved in want and ruin by his loss.

A situation, so truly deplorable, ought surely to be assisted with all the supports and comforts that it can: And here the question recurs, What are the most effectual means of administering such supports? Furnishing poor persons, when sick, with Food, is but a partial relief, when their case requires Medicines also: Benefactions of Money are but little better, unless we could instruct them in the skill and
judg-

* Pf. xli. 3.

judgment how to lay it out: Giving them Advice and Physic at their own Homes, besides the expence, is in many cases impracticable; and where it is not, much fewer objects must needs be relieved this way, than if a number of them were collected into one place: Or, could even this be done, many of the Accommodations of sickness would still be wanting, which the humble roof, and wretched furniture, of a cottage could but ill admit or supply.

Now the Institution of Hospitals is an effectual way of remedying all these difficulties. Here the disabled poor have Food and Medicines provided for them, good in their kinds, and suited to their conditions, and varied as the nature and symptoms of their disorders require: By being brought together into one common dwelling, they are visited by Physicians and Surgeons of approved skill and humanity, with as little trouble as may be; and at the same time are preserved from the frauds of ignorant pretenders, who, under the notion of selling cheap medicines, often rob them of their money and their health: In accidents and acute diseases, where, for want of timely help, many perish, or are rendered useless to the public, they have instant and immediate relief; in chronical cases, they have Advice and Physic given them, *without money and without price*,* and in the mean time may go on with their business as they can.

There

* Ifaiah lv. 1.

There is another consideration, which greatly recommends such institutions, I mean the religious provision, that is made for the poor creatures received into these Infirmaryes. Such persons cannot but be sensible, that much of the sufferings they see and feel was originally occasioned by vice and wickedness; and that all their hopes of relief are owing to the virtue and humanity of pious people. Then, afflictions, of every kind, have a natural tendency to break the stubborn heart, and render it soft and susceptible of good impressions: And the stillness and quiet of the place, where they have leisure to reflect, and are out of the way of bad examples, together with the course of devotion that is carried on, will concur to perpetuate such impressions, and fix them on their consciences with peculiar force. This part of the institution is as wise as it is humane. The manner, in which persons live, is of more importance both to individuals and the public, than that in which they die: And if it has always been thought of consequence, that those, who are to be sent out of the world by capital punishments, should be carefully instructed in the hopes and fears of religion; those, who, we hope, will soon return into the world again, are surely much more entitled to the benefit of the like admonitions. But indeed it is a fact not to be denied, that much good has frequently been done this way on persons the most ignorant and abandoned; that Hospitals have been found not more beneficial to
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the bodies than the souls of the unhappy sufferers; and that many, by the salutary lessons suggested to them in this *house of mourning*,* have been melted down into such a state of penitence, as to go out of it doubly cured, restored to a state of mental as well as corporeal health, full of thankfulness to God for the opportunity afforded them of being *made whole*, and full of good resolutions to *sin no more, lest a worse thing come unto them.*†

Add to this, what will still more enhance the value of these Charities, the open and disinterested manner of conducting them, which prevents all suspicion of mismanagement from partiality or private views; add also, what is of great importance, that cheats and counterfeits are effectually excluded from sharing in the benefits of them, such persons seldom applying for admission into Hospitals, or being sure of being soon detected and discharged, if they do: and it will appear, not only that the honest and industrious poor are here supplied, in cases of sickness and accidents, with all the helps towards recovery, which those in higher stations can want; but also that this particular mode of relieving them is freer from the abuses, which too often impose on unsuspecting piety, and which are hardly separable from other methods of beneficence, public or private.

These

* Eccles. vii. 4.

† John v. 14.

These observations, with others that might be mentioned, which have been frequently made, on occasions like the present, on the utility of Infirmarys in general, * will serve to introduce some few reflections, on the peculiar propriety of the establishment of our own.

We live in a place, where Charity delighteth peculiarly to dwell; where she hath, as it were, fixed her residence; where we are surrounded with some of the noblest monuments of her munificence in the world; where every provision has been made that can well be wanted, for the improvement and cultivation of the mind; and where the only thing yet left for Charity to do, was the subordinate care of procuring some relief for the maladies of the body. It was with singular fitness then, that, in this place of all others, this last act of kindness should not remain unperformed; that so Charity might *have her perfect work, that we might be perfect and entire, wanting nothing.* † The erecting of an Hospital for the sick has finished and crowned this *labour of love.* ‡ And it must always be mentioned to the everlasting reputation of the University, that the foundation of this institution was laid by one among ourselves; and by one too of that Profession,

* See Sermons the 4th and 10th of *Fourteen Sermons preached on several Occasions* by the late Archbishop SECKER; where the Benefit of Hospitals for the Sick and other Public Charities is explained at large, in that masterly way, which distinguishes the writings of this great and good Prelate.

† James i. 4.

‡ 1 Thess. i. 3.

sion, which is generally as much distinguished by its benevolence and humanity, as by its skill in the art of Healing.

And not only the honour of the original design belongs to us, but in contributing to its completion and support we have also our full share of praise: no more however, than was but right and decent for us to aim at deserving, and such as might reasonably be expected from men, a principal part of whose employments is the study of Humanity. Among these, I shall be excused if I take the liberty to include that Illustrious Person, whom with so much propriety you have appointed to preside over you, during his life: His education at this University in his youth, his protection of it ever since, his love to letters and learned men, and above all the exalted station he holds amongst us, make him in a peculiar manner related to ourselves, and give me a just title, in this place and on this occasion, to vindicate him for our own.

But there is another circumstance, which will still more evince the usefulness of an Infirmary in a place of general education; and that is, the experience that may, by this means, be gained by the students of Medicine here. It has often been made matter of objection to both our English Universities, that a regular course of Medical Instruction, where theory and practice were conjoined, was wanting:

And it is a known thing, that many of our youth do every year resort to foreign Academies, for information in this science. Now the opening of an Hospital may go a great way in time to obviate this objection: Such a place may be considered as a sort of school, where the knowledge of Medicine is publicly taught to young candidates; not, as ignorant people are sometimes led to believe, by rash and dangerous experiments being made here, which would not be attempted or suffered on persons who pay for their cures; but by the advantages that will arise of course, where multitudes labouring under a variety of disorders are to be relieved, of seeing new cases, which require new methods of treatment, not more for the ease of the unhappy patient, than the common benefit of mankind. And here permit me to congratulate this Town and University, that in a place, where the Healing art is exercised by persons, so supremely skilled in all the various branches of it; where the principles and properties of Medical Substances are explained and analysed, in so superior a way, that ministers equally to our instruction and entertainment; where the several classes and orders of Vegetables are delineated with an exactness, that is as curious as it is improving; where too the divine wisdom in the formation of the human body is so happily illustrated from dead subjects; an opportunity should so seasonably offer, of exploring the same wonderful contrivance in the cure and preservation of living ones. On this occasion, I shall easily

easily be understood to pay a very sparing tribute to the learned Professors of Chemistry, Botany, and Anatomy.

But whilst we are properly sensible of what more immediately relates to ourselves, it becomes us not to be unmindful of what is justly due to the other Benefactors to the charitable purpose of the present meeting. We do not pretend to have been able either to have completed or to carry on this useful institution without Your assistance; and we have taken officious pains to prevent the least colour of suspicion, that we meant to appropriate either the honour or advantage of it to ourselves: If we have been laudably forward in this work of well-doing, You have sufficiently *proved the sincerity of Your love,** by following us with equal paces: *To your power, I bear record, yea and beyond your power, you have been willing of yourselves; and your zeal hath provoked very many.†* Yes verily; and your debtors we are: ‡ we accept your kindness with gratitude, and we give you equal credit for the gift and for the motive of it; *for ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. ||* We are desirous still to labour, together with you, in promoting this excellent design; to concur with you,
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* 2 Cor. viii. 8. † 2 Cor. viii. 3. & ix. 2. ‡ Rom. xv. 27.
|| 2 Cor. viii. 9.

and to be instructed by you, in every proposal for its perfection and enlargement. The only contention between us shall be, which of us shall appear most active in the cause of charity; *exhorting one another, and provoking one another unto love, and to good works,* being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God.†*

To conclude: No advantage is meant to be taken now of any sudden impressions, which any of you may be led to entertain, in favour of the present charity: the time and manner of bestowing your contributions this day, which have been asked with a reserve and delicacy, that is unknown, I believe, in other meetings on the like occasions, is a proof that, in soliciting your benevolence, we chuse rather to address ourselves to your judgment than your passions: But then you will give us leave to expect in return, that you would ponder fairly in your hearts the force of what has been said, and, as you feel it to be of weight, would honestly suffer it to move you to the only genuine expression of sincere well-wishers to our design, that of becoming yearly contributors to it, or at least giving something in the way of smaller benefactions. For *He that hath pity on the poor, lendeth unto the Lord.‡ Blessed is he that considereth the poor:*
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* Heb. x. 25, 24. † Philip. i. 11. ‡ Prov. xix. 17:

*the Lord will strengthen him upon the bed of languishing;
 Thou wilt make all his bed in his sickness.* Water will
 quench a flaming fire; and alms maketh an atonement
 for sins.† And you remember who it is, that hath
 said, Inasmuch as ye have done it unto One of the Least
 of these my Brethren, ye have done it unto Me.‡*

* Ps. xli 1.—3. † Ecclus. iii. 30. ‡ Matth. xxv. 40.

